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an air of patient tolerance about him that irritated me intensely.

At eleven o'clock Blatchford came to the door. His ordinarily stoical features bore signs of great though subdued excitement.

"A note for you, Sir, if you please," said he. My heart gave a leap that sent the blood rushing to my face. I took the little pearl-gray envelop from the salver, and carelessly glanced at the superscription. There was a curious ringing in my ears.

"Thank you, Blatchford, that will do."

"I beg pardon, Sir, but there is to be an answer."

"Oh," said I. I had the feeling that at least fifty eyes were upon me. I tore open the envelop.

Have you deserted me entirely? Won't you please come and see me? Thanks for the violets; but I can't talk to violets, you know. Please come up for luncheon.

I managed to dash off a brief note in a fairly nonchalant manner. Then I went over and stood above Poopendyke. "Mr. Poopendyke," said I slowly, darkly, "what do you know about those violets?"

He quailed. "I hope you don't mind, Mr. Smart. It's all right. I put one of your cards in, so that there couldn't be any mistake."

To be continued next Sunday

## LO HUNTS TO LIVE

By THOMAS CRAWFORD GALBREATH

TO the Indian it is a mystery why so many white men kill game chiefly for the sake of the killing. When he goes fishing it is because he really needs fish for eating; when he stalks a deer it is because hunger has driven him to it. Consequently, the methods the white man has devised whereby the greatest sport can be derived from fishing and hunting hold no charm for the Indian. Whipping a stream with fancifully colored flies at the end of a string attached to a bamboo rod isn't his idea of trout fishing; and when he wants a deer he will use his intimate knowledge of the deer's habits, and corral him, possibly, without an arduous tramp of many miles and hours across heavy mountain trails.

The rabbit drive is a rather common method among a number of Indian tribes to secure a supply of meat for the fall and winter months. In the open country the Indians build a V-shaped fence, preferably of woven wire, four or five feet high. Sometimes it is a half-mile in length. Some distance away and in the direction of the open end a number of the Indians—in the hundreds, often—form themselves into line, each about ten feet from his neighbor, and then start off slowly toward the fence.

Armed with a club, the hunter beats the greasewood and sage grass about him, starting the rabbits from their resting places. The men at the ends of the line work in slightly toward each other, and so reach the fence first, the rabbits thus being forced into the open end of the V. As the animals reach the fence the men close in on them and beat them to death with their clubs. Two and three thousand rabbits are sometimes secured in a single drive. The ba-tue over, the Indians jerk the meat. They eat it—every bit. The word "waste" has no place in their vocabulary.

Perhaps the following method of duck hunting in years gone by was unique among the Bannocks and Shoshones in the great Northwest. Along the river bottoms ducks, principally mallard and teal, flocked in great numbers during the fall. The Indian would select some favorable spot along the bank of the stream, and when a flock of ducks had settled on the water below him would begin operations. A pumpkin was quietly launched. As it floated down the stream and among the ducks they would rise in great excitement. For a time they would hover over the water, then settle again on its surface. A second pumpkin was launched. The ducks fluttered from the stream; but they soon returned. By the time four pumpkins had floated down the river the birds had become so accustomed to them that they no longer noticed.

Then the Indian buck placed over his head a shell of a pumpkin with peepholes in it, and, slipping quietly into the stream, waded or trod water, being careful to keep the pumpkin in an apparent floating position on the surface of the water. Coming among the ducks, he seized the nearest one by the neck, dragging it under. Frequently he could get four or five before the rest of the flock would realize that this pumpkin was more dangerous than the others had been, when they would fly away. But there were always other flocks just a little way down the river, and if the Indian wanted more ducks, he could get them. And he did get them, without aid of fowling piece or expense of ammunition.

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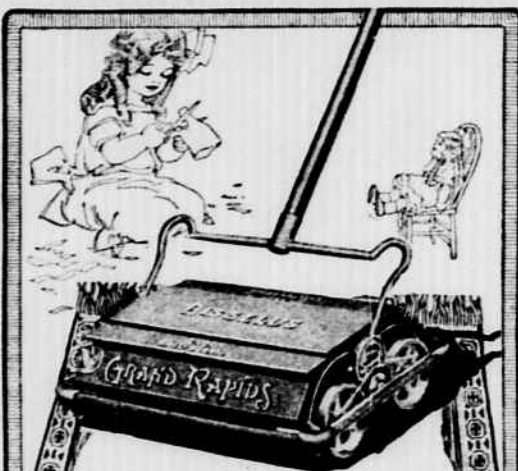
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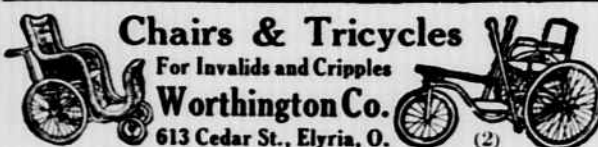
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